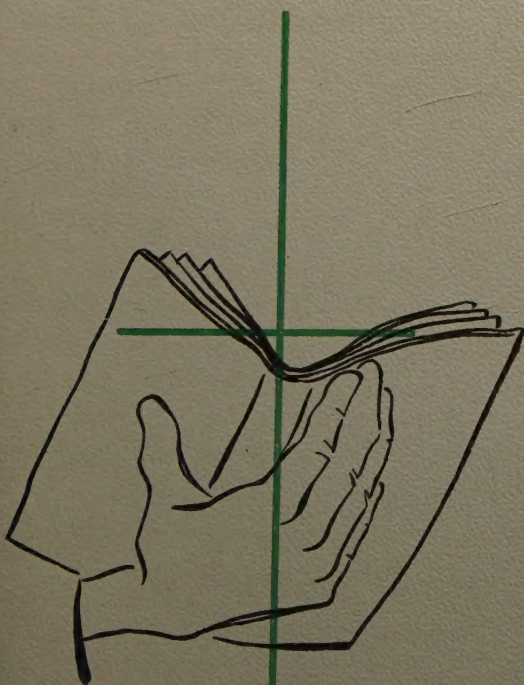


SOCIAL ACTION

Evangelical Faith
and Billy Graham



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The views expressed in the magazine do not necessarily represent the official policies of the Council for Social Action. The editor seeks articles from persons of assured competence and presents their views as worthy of thoughtful consideration by our readers.

Social Action and Evangelism

The "social action" impact of the Protestant churches is much more extensive, really, than the activities usually carried on by the Social Action departments and committees. Important effects on social patterns and political opinion and economic life come not only from those activities and departments which deal with these topics specifically, but from those bigger interests of the churches which deal with them tangentially. I mean those activities and departments to which the largest part of our time and money goes: religious education, missions, evangelism. These central preaching and teaching activities make an exceedingly important impact on social attitudes and patterns. Sometimes that impact seems to run in contradiction to the impact which the smaller activities and agencies devoted explicitly to social action are trying to make.

When we look at the Protestant church as a whole we see how pitifully small, at least in the world's terms, our "social action" efforts are compared, for example, to the dramatic activities of a popular evangelist like Billy Graham. In this issue we undertake a study of Billy Graham, not only to learn some specific facts about him and his movement, but also to begin to state some convictions about evangelism.

In the spring of 1951, three seminary students undertook a careful study of a Billy Graham evangelistic campaign. They were: Paul Hammer, Esther Artman, and James L. McAllister. We have asked Mr. McAllister to write an article based on the study, interpreting Billy Graham and his place in and meaning for evangelism. His article is built on the extensive research paper on the Greensboro, North Carolina, Graham campaign which the whole group worked out and on some hard and objective thought about the subject.

—W. L. M.

Evangelical Faith and Billy Graham

By James L. McAllister

A stranger driving through Greensboro, North Carolina, on a mid-October Sunday afternoon in 1951 might have thought he was caught in a football traffic jam. Cars were jammed bumper to bumper for miles along every main road leading into that piedmont city of 85,000 people. Persons of all ages filled the cars. If the stranger finally made his way to the center of that automotive mob he would have found not a football stadium but a large building of steel girders and sheet metal siding, temporarily constructed on the local fairgrounds. Not a football game, but Billy Graham, was in town.

The face of Billy Graham was a common sight to nearly every one of those persons crowding into the tabernacle. For weeks they had seen his picture in newspapers, posters, and leaflets. Over the radio they had listened to his weekly "Hour of Decision." Those with television invited their neighbors to join them and watch this young preacher with penetrating eyes and Bible in hand declare with intense conviction, "You have inner conflicts, sins, problems. Your problems can be solved now. They will all be solved if you accept Jesus Christ." In local churches ministers had urged their people to attend and to work in the Billy Graham Crusade as ushers, personal workers, or members of the nine-hundred-voice choir. Many women had participated in the weekly neighborhood prayer meetings to pray for the coming revival. Wherever these people crowding into the tabernacle had been for six weeks, they had been confronted with the name of Billy Graham.

During the six-week Crusade in Greensboro, beginning October 14, Billy Graham preached 35 times to 391,050 people, according to his report, and 6,443 individuals moved down the long aisles to dedicate or rededicate their lives to Christ. In addition to

preaching in the tabernacle, Mr. Graham preached in all the larger towns of central North Carolina: High Point, Winston-Salem, Durham, and Raleigh. Students at Duke University and the University of North Carolina, as well as those attending fifteen colleges in the Greensboro area, heard the young evangelist. And this Crusade in Greensboro was only one of many which Billy Graham has conducted all over the country during the past three years—from Seattle to Atlanta, from Los Angeles to Boston.

Billy Graham must be taken seriously. He is the most widely heard Protestant preacher in America today. In 1951 *Look* looked at the throngs attending his meetings and declared that Billy Graham was the best known preacher in the history of American Christianity. An estimated two million people attend his preaching services annually. Through his weekly radio and television programs his voice and face are carried into homes all over the country. Thousands of converts consider him the greatest preacher in the country.

Whether or not one is impressed with the numbers hearing Billy Graham, one must still take him seriously. He claims to be a Protestant evangelist, and Protestantism is essentially an evangelical proclamation and a prophetic witness to God's action in history and beyond history as it is fully manifest in Jesus Christ. The earliest Christian preaching was an evangelistic declaration of what God has done in Christ (Acts 4:20). Through large meetings and intense personal evangelism such Protestant evangelists as John Wesley, Jonathan Edwards, Samuel Davies, and Dwight Moody proclaimed the "Good News" and won people to Christ. When the Protestant faith loses its evangelical emphasis, it becomes sterile and meaningless. Either the Protestant faith is an evangelistic faith, or it is not a living faith.

Protestants in every age must look earnestly for new ways to confront man with the "Good News" of life and hope. Whenever an evangelist appears on the scene and makes such an impact as Billy Graham has made, he is worthy of careful consideration by all Protestants who take seriously the essentially evangelical nature of their faith.

Evangelical Protestantism and Billy Graham

(Billy Graham's message places him in the general line of evangelical Protestantism. The message has some roots in what evangelicals have preached from the time of Martin Luther and John Wesley. During the past two centuries the methods of mass evangelistic meetings like his have been particularly characteristic of American Protestantism. We shall consider first the characteristics which Graham shares with the tradition of evangelical Protestantism, and then some of the criticisms of Graham which can be heard in Protestant circles. A second major section will deal with the distinctive characteristics of Graham. Finally, on the basis of what we learn from the study of Billy Graham, we will look for some criteria to guide Protestant evangelistic efforts in this century.

Common Characteristics

Following the example of early Christians, Protestants since the Reformation have insisted on the authority of God over human life. More specifically, one aspect of God's authority is the Bible as a vehicle for the Word of God. The crisis in Luther's life making for the Reformation was initiated by his study of the Bible. Calvin's *Institutes* are filled with authoritative quotations from the Bible. In America the Methodist circuit rider with a Bible in hand became a symbol of evangelical Protestantism on the frontier. Evangelists swarming over the country during the nineteenth century always claimed the Bible as their source of authority. Likewise, Billy Graham is a "Bible-preacher." Nearly every person interviewed in Greensboro was impressed with the biblical basis of Graham's preaching. "It's not what Billy said that one takes with him," one convert reported, "but what the Bible says." "We get assurance of salvation from the Bible itself," exclaimed another. "All pointed to the Bible. That was the center." One Greensboro bookstore operator reported that as a result of Graham's Crusade sales of Bibles during November and December, 1951, were 100 per cent above the same period in the previous year. For several



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months after he left, the demand for concordances and Bible study helps also doubled that of the previous year. Several churches, which had not conducted Bible study classes for months before the Crusade, started them during the time Graham was in town and continued them for several months. Perhaps more than anything else Graham emphasized the Bible.

Evangelical Protestants have also insisted on personal religious experience as another evidence of God's authority over human life. The individual Christian must be personally convinced of the saving power of Jesus Christ as the Son of God. After trying confessions, physical asceticism, handling relics, and making a pilgrimage to Rome, Martin Luther found no release from the burden of his sin until he knew the forgiveness of God given through Christ to be received by faith. John Wesley dated his conversion at the time his heart was "strangely warmed" by his knowledge of the saving grace of God in Christ. Religious experience is the touchstone of Billy Graham's preaching and the foundation of his evangelistic methods. "By faith I receive His plan for my redemption. I trust Christ as Savior. In my own

METHODS USED TO STUDY GRAHAM'S REVIVAL

Paul L. Hammer, Esther Artman, and James L. McAllister, who made the study on which most of this article is based, spent twelve days in Greensboro, N.C., four months after Billy Graham's revival had ended, trying to determine the effects of the revival after that lapse of time. Data were gathered by questionnaire and personal interviews. In consultation with several local ministers, two questionnaires were prepared for ministers, one which the interviewer filled out with the minister during a long interview and the other on which the minister provided statistical data from church records. No questionnaire was used in interviews with other individuals and converts, but an electric tape recorder was used as much as possible.

The representative group of ministers interviewed was chosen in consultation with the ministerial association chairman, the Crusade follow-up director, and two other local ministers. These persons, together with ministers interviewed, provided names of converts.

heart there's a deep assurance that I shall spend eternity with him. . . . I know God through personal experience and you can know Him too"; so Billy Graham preached in July, 1951 over the "Hour of Decision."

A simple message is fundamental to evangelical Protestantism. Just as Jesus preached to a simple people in an understandable manner, so Protestants have preached a simple message, which at its best has held to these essentials: the sovereignty of God the Creator; the corrupted and sinful nature of man showing forth in his acts of self-love; the divine judgment seen in man's frustration and meaninglessness; the redemptive work of God in the crucified, risen, and living Christ; the necessity of man's total personal response in faith and witness in the whole of his living. Wherever ritual, legalism, and complex theologies have obscured these essentials of their faith, evangelical Protestants have revolted. Following in this tradition Billy Graham preaches a simple message. He begins with the sins of men, the sinful acts of men breaking the laws of God set forth in the Bible. God judges and condemns the sinner. In order to save men Jesus took on himself the sins of all men and died on the Cross to satisfy the wrath of God. To be saved a man must repent of his sins and surrender to Christ as his personal savior. This saving work of Christ is witnessed in the Christian's life of Bible reading, church attendance and participation, daily prayer, personal morality, and a general attitude of friendliness towards men. Moreover, the Christian must always tell others about Christ, his personal savior. The rewards for this Christian life are peace of soul, conscience and mind in this life and assurance of Heaven hereafter. Both Heaven and Hell are real places in the universe. Here it is: a simple message and one which, in the main, seems to be within the framework of evangelical Protestantism.

Protestants have traditionally insisted on preaching in a language which people can understand. The message is simple and presented in cultural symbols suited to a particular people. When St. Paul preached in Athens, he used the altar to the unknown god as a cultural symbol for his message of the living God.

Wesley preaching in eighteenth-century England so effectively used the cultural symbols of evil in that early industrial society that many social reforms of the nineteenth century can be traced directly to Wesleyan influence. Samuel Davies used the Virginia colonists' fear of the Indians as a means of instilling in their hearts the fear of the sovereign God who directed the destinies of the Indians as well as the colonists. Likewise, Billy Graham preaches in contemporary language symbols which people understand. Communism and the possibility of atomic attacks become instruments of God's wrath. As Kaiser Wilhelm and his German soldiers symbolized the Devil incarnate in much Protestant preaching during World War I, so Stalin and the Russian hordes are symbols of evil in Graham's preaching. When Americans generally believed in inevitable material progress during the nineteenth century, many Protestant evangelists preached of heavenly rewards in terms of streets of gold. Using modern pseudo-psychological terminology Billy Graham offers his converts "peace of mind, peace of conscience, peace of soul."

A personal commitment by each Christian to follow Christ the Lord is a fundamental demand of evangelical Protestantism. Particularly in America evangelical Protestants have insisted that their churches be a community of self-committed Christians. Billy Graham's evangelism is a concentrated effort to make a person decide for Christ. Every sermon leads into the "Call" bidding his hearers to gather around the platform and go into the prayer rooms as a public confession of their decision to follow Christ. Both message and methods are designed to make it easier for converts to commit themselves.

Recognizing that the Christian faith involves the whole man—emotional man as well as intellectual man—evangelical Protestants have used group psychology as a means of urging men to make their decision for Christ. Charles Wesley's hymns made a significant psychological contribution to the success of his brother's English revival. Gospel songs were prominent in the psychological repertoire of frontier American evangelists. We have already seen the importance of fear in most Protestant

evangelistic efforts. Following in this tradition, Billy Graham uses group psychology with power and skill. The "Billy Graham Songbook," published by Rhoades, is a compilation of familiar Gospel songs, which many people enjoy singing and which create a sense of group security through common participation. Billy Graham's use of fear is like that of other evangelists. For example, on one occasion Graham spoke of a man who refused to make his decision in a meeting and was killed in an auto accident on the way home. The "Call" ending each sermon—having everybody bow his head and close his eyes while those wishing to be converted raise their hands and are recognized by Billy—makes it easier for converts to raise their hands and walk down the aisles and gather around the platform. There is security in feeling that everybody's doing it. These psychological methods of fear and group security have been used by all Protestant evangelists and have often been the means by which men have been led to begin a vital Christian faith.

Graham uses psychological techniques in a comparatively refined and sophisticated manner. Gone are the tear-jerking methods of many nineteenth-century evangelists, the ranting-and-raving, the old kind of emotionalism. Hence, many people say Billy Graham is not emotionalistic. One convert put it this way: "The emotional element was absent in Billy's preaching. There was no excitement; people seemed to know what they were doing. This will last." What this convert really meant was that Graham does not exhibit the rank emotionalism characteristic of many Protestant evangelists. And yet unquestionably there is a very strong emotional pull in Graham's methods. Even the skeptical observer can feel it. Although Billy Graham does use emotionalism powerfully, he uses it in a manner suited to modern preferences for a somewhat less blatant and obvious emotional expression.

A real sense of urgency has motivated evangelical Protestants to use these techniques of group psychology combined with a simple message in understandable language. The early Christian urgency in proclaiming Christ was bound up with the belief

that the "Day of the Lord" was at hand. Evangelical Protestantism has an essential urgency based not on the expectation that the world will soon end but on the compelling desire to save souls. In addition to the urgent note in their preaching, evangelists like Edwards, Wesley, Davies, and Moody spent long hours talking personally with men because their hearts burned to save souls. Theirs was an urgency motivated by a real concern that the person be saved. Billy Graham intensifies this traditional urgency. "I have a feeling," he told Greensboro people, "that this will be the last opportunity for many of you. You cannot come to Christ at any moment that you want. You can come only when he is moving you to come. He is moving you now. All that you must do is to accept him; come down this aisle. . . . I am not one to beg you to come, or to put pressure on you. But we will wait for you; come now while you still have the chance. He's speaking to you."¹ This sense of urgency, this here-and-now demand, is fundamental to all of Graham's preaching.

Voice of the Critics

Fundamentally Billy Graham seems to be within the framework of evangelical Protestantism. Both his message and his methods have their roots in the work of Protestant evangelists who have gone before him. Accordingly, he has a large following of Protestant church people who point to him as God's chosen instrument for America's Hour of Decision. But at the same time, many Protestants staunchly oppose Graham, both his message and his methods. Why? Many of Graham's critics are convinced that evangelism is essential for the Christian churches, and yet they oppose Graham's evangelism. Why? Since we have considered what Billy Graham has in common with evangelical Protestants, we are obliged to consider the criticisms which some evangelical Protestants direct towards him.

Only three ministers in Greensboro openly criticized and op-

1. This quotation is taken from a report by Warren Ashby and William Parker, who attended the Greensboro meetings regularly and kept careful notes on Graham's preaching.

posed Graham. However, there were more who formed the silent opposition. When interviewed in the privacy of their offices and homes, many ministers and lay people voiced the criticisms which for one reason or another they had withheld when Billy Graham was in town. The varied criticisms fell into four general categories, and for the most part the writer agreed with the charges at least in the first three of them. First, there was a general criticism of Billy Graham's limited perspective on the biblical faith. Second, some ministers were critical of Graham's understanding of conversion. A third criticism was an objection to Graham's method which was considered to be manipulative. Fourth, there was a criticism which the writer is not prepared to analyze but only mention: the matter of Graham's self-regard, what one minister called the self-created "myth of Billy Graham."

Those people who raised questions about Graham's limited perspective of the biblical faith spoke particularly of his biblical views. We have seen that the Bible is central in Graham's preaching. Undoubtedly more Greensboro people were reading their Bibles as a result of Graham's Crusade. But the perspective with which people read their Bibles is just as important as whether or not they read them. Preaching over the "Hour of Decision" in March, 1952, Graham tried to clarify his views on the Bible. "As the Constitution is absolute, so the Bible is absolute . . . true Christianity does not deny any part of the Bible. . . . There are 66 books written by over 30 authors acting as secretaries for God. In 1600 years the scores of authors wrote the same message, and so clearly that the 66 books are actually one book. . . . The Bible is primarily concerned with the story of the redemption of God as it is in Jesus Christ."² He told a group of Greensboro ministers that he had settled his questions about the Bible by accepting the whole book. For him the Bible is the absolute and literal words of God for Christian living. Hence, his most frequent phrase, "The Bible says . . ." He has no consciousness of the limits of any human reading of the Word of God. In this manner

2. Sermon: "Our Bible," preached on the "Hour of Decision," March, 1952.

of literal inspiration Billy Graham limits the traditional Protestant view that the Bible is a vehicle for the living Word of God confronting man in every situation. Graham tells his converts to read their Bibles daily, because "God's laws for the spiritual world are found in the Bible." The traditional Protestant view of the Bible is narrowed into belief in a literal code of laws for living.

In a similar manner Billy Graham limits the evangelical Protestant belief in the authority of religious experience and the urgency of the Gospel. Although he insists on the Bible as the absolute law of God, he also says, "If I had no other evidence except my own personal experience, that would be enough to convince me concerning God and his Christ."³ There is no mention of the continuing community of Christians, the Church of Christ, as a source of authority together with the Bible and religious experience. Graham preaches only part of the evangelical Protestant message.

Moreover, religious experience seems to be limited to conversion in a revival meeting, specifically Graham's revival meeting. He turns the traditional urgency of Protestant evangelists since Wesley into an insistence that these people be converted in this particular way at this particular time. "This may be your last chance," Billy Graham tells his audience. He used the incident of the Rich Young Ruler as an illustration of a man who missed his last chance: "We have no record of Jesus' ever going after the man," declared Graham.⁴ After Jesus healed the madman of Gerasa, the citizens asked him to leave; Jesus left, and he never returned to Gerasa again. On the other hand, the story of the Prodigal Son illustrates how one man did take advantage of his last chance. Evangelical Protestant urgency was intensified and limited when Graham declared in Greensboro, "What you decide tonight will determine where you will live! The decision

3. Sermon: "What is God Like?", preached on the "Hour of Decision," July, 1951.

4. Sermon preached in Washington, D.C., February 2, 1952.

is instantaneous. It is done in a moment. You can do it; you can leave here knowing that if you died tonight you would go to heaven.”⁵ With justification one Greensboro minister criticized Billy Graham for having an inadequate doctrine of the Holy Spirit.

Billy Graham’s limited perspective is particularly evident in the content of his message. Whereas evangelical Protestantism traditionally has begun its message with an affirmation of the Sovereignty of God, Graham begins with the sins (not the sin) of man. However, critics of Graham do not always do him justice on this point. At times he does stand squarely in the biblical tradition and speaks of sin as anything which separates man from God. But chiefly his emphasis is on a legalistic interpretation of sins: “How long is this pure God going to endure our divorce rate, our teen-age morals, our immorality in government circles, our truce-breaking, our drunkenness, swearing? How long is God going to tolerate our pride, gossiping, malice, slandering, love of money, ease and pleasure?”⁶ Reflecting this emphasis on sin as rules of morality, Billy Graham’s converts in Greensboro generally thought of sin as sins of drinking, swearing, lying, and sexual immorality, a view all too common among many Protestants. St. Paul warned against many of these acts, but he always saw them as a consequence of something more fundamental—man’s breaking the Covenant with God and separating himself from the Spirit which can motivate him to act right. Billy Graham, on the other hand, is primarily concerned about the acts as such. Once again, he limits the meaning of a fundamental Christian belief.

Graham’s preaching about the way God makes it possible for sinners to be saved also shows his characteristic limiting of the Protestant faith. The righteous and holy God condemns man the sinner and sentences him to eternal punishment. To satisfy the wrath of God Jesus had to take on himself the sins of men

5. Report of Ashby and Parker.

6. Sermon: “What is God Like?” *op. cit.*

and die on the Cross. Graham stands in the Protestant tradition when he affirms that God's judgment at the Cross was a judgment in love, that the death of Christ is a revelation of a living God who gives of Himself that man may be saved. "God's holiness demands that all sin be punished, but God's love provided a way of redemption and salvation for sinful man. Christ died for us because God loves us."⁷ But those who criticize Billy Graham for his preaching about judgment and wrath say he preaches a false emphasis on fear of God's wrath and punishment—as in the case of the man who was killed after refusing to be converted—which does not understand the traditional doctrine of grace, and makes an automatic vindictive action out of God's judgment.

Several ministers criticized Graham's message for neglecting Christian growth and failing to mention anything specific about a Christian's responsibility for his fellowman. These criticisms point to Graham's limited understanding of Christian witnessing. He reduces away the biblical demand for a man's total witness and faithful response in every aspect of his life. The Christian life of witness becomes for Graham almost solely a matter of regular Bible reading and prayer, church attendance, speaking to others (the unsaved) about Christ as personal Savior, and daily acts of honesty, friendliness, and personal morality. At least this is what most of his converts remembered about Christian living.

When we consider Billy Graham's limited understanding of Christian witnessing, we are led to the second major criticism: Graham does not seek or bring about a complete conversion of the whole man. Conversion for most evangelists, Billy Graham included, has been limited to mean a religious experience, usually in an evangelistic meeting, after which the "convert" claims to be assured of his personal salvation and begins the life of prayer, Bible reading, and church. But actually, in its root meaning, to convert is to turn around the whole person so

7. Sermon: "What is God Like?", *op. cit.*

fundamentally as to affect all his relationships. This is exactly what happened to St. Paul; he was turned around and re-directed into a completely new set of relationships.

One Greensboro minister criticized Billy Graham for preaching a personal gospel and neglecting the "social" aspects of the Christian message. To this Graham and his followers reply that they help men into a "right" personal relationship with God, and then they believe the "right" social relationships will naturally follow. But in fact, Billy Graham fails to understand the wholeness of the Gospel. The criticism is that his personal gospel is not *personal* enough; it does not turn around the whole person, which conversion would affect all his relationships. Billy Graham's "conversion" may alter some aspects of behavior, but the evidence is that it does not even touch that deep level of self-knowledge and self-criticism from which would flow a true conversion of all aspects of a man's life. According to the Gospel of God the Creator and Re-Creator, a man is not one person in church and another person in work and politics; to get at the real person one must dig down through all these. But a compartmentalized view of human nature is characteristic of our secular culture, and the critics say that Billy Graham falls right into such a view. The Christian faith rejects this divided view of human nature. A man is the same person whether in church, in the voting booth, in the courts, or in a labor union. A real personal conversion turns around the whole man in all his personal relationships to their full extent. The Sovereign God is sovereign over all things and all aspects of our personhood.

Undoubtedly some people whom Billy Graham converts do experience a genuine change in their lives. The writers interviewed some people in Greensboro whose conversion brought a real change in their lives, in so far as they saw the implications of that conversion. But the problem lies in their limited perspectives, not in what they believe so much as in what they fail to believe. For example, only one minister reported that the Crusade had any effect on the community activities of his church members. The Crusade's limited effect is seen again in the lack

of any significant impact on the community life of Greensboro outside the church doors.

One direct result of Billy Graham's compartmentalized view of human nature is his use of manipulative methods to bring people to a decision. Already we have seen a difference of opinion about whether Graham is emotional. In a subtle but very powerful manner he does play on the emotions: the appeal to fear, the effect of the music, and most of all the nature of the "Call" reveal this emotional element. Sixty-nine doctors in Greensboro reported 58 cases of serious emotional disturbance which they attributed to the Crusade. Graham's manner of preaching was to begin each sermon with a "prayer." While he had the people sitting "with every head bowed, every eye closed, and not a soul peeping," he began with a restrained, far-off sounding voice to tell the people that they had come that night with heavy hearts, with sin in their souls, with guilt and frustration; that they could find salvation from their sins and their anxieties "here and now," by accepting Jesus Christ as their personal savior. After preaching for about forty-five minutes, he ended with the "Call," using these same techniques of psychological suggestion. He told the people that "here and now" they could be saved before it was too late. If they would accept the Lord Jesus as their Savior, they were told to raise their hands quietly and quickly so Billy could see them. While the audience remained with bowed heads and the choir sang "Just as I Am," Graham called converts to gather around the platform on which he stood. When the stream of converts dwindled, the choir changed to "Almost Persuaded," and personal workers moved quietly up and down the long aisles looking for any hesitator who needed a word of encouragement before he could make up his mind. The resulting psychological pull is powerful. People in the audience are put in a situation where it is hard to resist raising their hands and gathering around Graham. This "conversion" is not a conversion of the whole man but is a manipulation of his emotions in a powerful manner. Not the whole man but one compartment of the man responds.



Distinctive Characteristics of Billy Graham

Both in his message and methods Billy Graham has much in common with traditional evangelical Protestantism. Even his limited perspective and tendency towards manipulative methods is a common characteristic of many Protestant evangelists, particularly during the past hundred years. What is it then which makes Billy Graham distinctive?

Historical Timing

To the problems of modern man living in an age of anxiety Billy Graham comes with positive answers. On every hand Americans today are faced with complex problems which seem to have no solution. The conflict between Russian Communism and the western nations, the increasing necessity for rearmament and the consequent burden it places on our national economy, the possibility of an atomic war—perhaps never before have Americans been faced with problems so complex and so urgent. For the first time there seems to be no solution in the historical situation.

To this age of anxiety Billy Graham comes with simple, positive answers in a language familiar to the people, particularly to church people and also to those who are not many decades separated from the traditional language of the churches. Many who hear him are overwhelmed by the complex problems facing them; to them Billy Graham says the answer is simple: You must be born again. "Jesus said that before we can have a new social order the individual must have a new birth. . . . To be born again means that you are born from above."⁸ "Do you know why we are in the midst of the problems we are in today—faced with barbarians on the outside and moral termites within? I'll tell you why: We have gotten away from God, away from the church, and away from the Bible. Until we come back to God, back to the church, back to the Bible, I am absolutely

8. Sermon: "Christianity and Communism," preached on the "Hour of Decision," 1951.

convinced that we shall never solve the problems of our day and save our country from the coming destruction and judgment that is surely on the way.”⁹ Fundamentally, Billy Graham is right in saying we have to be born again, to orient our life according to the demands of God revealed through Christ in the Bible and in the church. But the problems of the world cannot be answered with the simple generalizations customarily repeated in the churches. What does it mean truly to be born again? Certainly it means more than prayer, church attendance, Bible reading; it means these things but not just these things!

One result of repeating generalizations heard in most of our churches is that Billy Graham appeals primarily to people in the churches or otherwise conditioned to the language of the churches. When the Greensboro community was surveyed four months after Billy Graham had left town, the Crusade staff member still in town to complete follow-up work reported that nearly 90 per cent of the converts were church members. Statistics from 57 churches totaling 28,349 members revealed that 54 per cent of the converts referred to those churches were church members before Billy Graham went to Greensboro. The first three converts interviewed were active church members, two having been members of their church’s board of deacons for more than twenty years. Every “convert” interviewed had previously had connections of some sort with the churches.

Billy Graham impressed his hearers not by the content of his answers to modern problems but by his convincing manner, the impression of sincerity which he creates. Although a few persons interviewed did think Graham was carried away by his own enthusiasm, most ministers and certainly the converts believed he was sincere. Five of sixteen ministers spoke particularly of Graham’s sincerity, humility, and “consecration to the work of the Lord.” “Billy is so sincere,” reported one typical convert with misty eyes. Not all, but a majority, were convinced.

Offering simple and convincing answers to problems of an

9. Sermon: “Program for Peace,” preached on the Capitol steps in Washington, D.C., February 3, 1952.

anxious people is a significant aspect of Billy Graham's success; but this factor alone is not enough to explain his wide popularity. Wesley preached convincingly to anxious people in industrial eighteenth-century England, and so did Davies in colonial Virginia. Revivals are possible because every age is an age of anxiety and every man is insecure. The original question remains: What really makes Billy Graham distinctive on the Protestant scene today?

Relationship to Existing Institutions and Thought Patterns

More than any other evangelist Billy Graham avoids challenging existing institutions and thought patterns. His efforts to work with and through the churches reflect this institutional concern. Wesley successfully flouted the institutional Church of England; Billy Graham wins approval because he works with the churches.

Usually Graham will not hold a Crusade in a city unless invited by the local ministerial association. Prominent local churchmen are enlisted to serve on planning and finance committees. Several weeks before the meetings begin, church members are enlisted and attend classes training them to help in the Crusade meetings as ushers, choir members, or personal workers. Personal workers sit in the audience during the meetings; they look for and encourage people who seem about to walk forward and make their decisions. A personal worker is sitting beside each new convert when he finds his chair in the prayer rooms, so that there is one personal worker to help each convert make his decision and sign the card provided for that purpose. These personal workers continue attending training classes during the Crusade meetings. Local ministers recruit workers and participate in the meetings by offering prayer. A different minister prays each night.

Graham's follow-up program is his most important connection with local churches. Decision cards are duplicated, and one copy is sent to the church which a convert indicates as his preference. Regular checks are made with churches to see if converts have

joined the church and participate in the church program. For several months after the meetings end, converts receive form letters reminding them of their obligation to join and participate in the churches and encouraging them to complete the correspondence Bible study course distributed by Crusade headquarters. During all this time a Crusade follow-up office is maintained in the city. Regular reports are requested from the churches.

Graham's Crusade is greatly aided by the ties with local churches. Both ministers and lay people spoke of them approvingly. "Billy was not like other evangelists; he worked through the churches," one convert reported. From this church connection the Crusade gained both publicity and prestige.

Billy Graham adjusts to existing church patterns and avoids challenging them. An evangelist's challenge to the churches can result in a transformation, as in the case of Wesley, or in a destructive attack on the churches, as exemplified by all too many evangelists of the past century. Billy Graham does neither. The study of Greensboro revealed only one kind of programmatic change in any of the churches: some churches started Bible study classes for the first time in years. Many ministers who supported Graham's Crusade from the beginning reported a rejuvenated "spiritual life" in their churches. They claimed that the Crusade had increased church attendance all over Greensboro, but it was impossible to gain any concrete comparative attendance statistics supporting this claim. The limited perspective of Graham's message, the generalities of his language, and his failure to convert a person in all his relationships make it unlikely that his Crusade would be a transforming influence on the churches. Accommodation rather than transformation seems to be the pattern of Graham's evangelism.

In a similar manner Billy Graham avoids challenging existing community social patterns. His treatment of segregation is a clear-cut example. Legally he could have held non-segregated meetings. Although advance publicity included a picture of Graham preaching before a large mixed choir and indicated Graham's opposition to segregation, the meetings were segre-

gated. The few Negroes who attended found their seats in a reserved section near the front of the hall. "They had choice seats," reported one convert. When questioned about this segregated seating, Graham replied that such arrangements were left in the hands of the local planning committee. His only reference to this crucial national problem was, "Christ can solve the race problem." So He can, but not with preachers who refuse to face the problem! Graham refused an opportunity to witness significantly in one area of personal relationships which is most important to all who heard him. Again, the pattern is accommodation rather than transformation.

Graham's treatment of existing economic patterns was similarly accommodating. His preaching reveals little understanding of economic issues, a shortcoming characteristic of most Protestant preaching. He mentioned that he was interested in "honest wages for an honest day's work." Often he spoke of "dangers that face capitalistic America." Sometimes this expression was a way of saying that our salvation is not through any economic system, "capitalism" or communism. At other times the expression seemed to be a support of "capitalism." He said he was afraid that we are "not devoted to the individualism that made America great." He referred to "the rugged individualism that Christ brought," and described the Garden of Eden as a place where there are "no union dues, no labor leaders, no snakes, no disease."¹⁰

Neither does Billy Graham really challenge existing nationalistic patterns. He preaches in generalities about sinful America. "America today is marked for death unless she repents of her sins and unless she gains a new moral fibre that can come only when individuals come to Jesus Christ as personal Savior."¹¹ But there is no indication that this personal Savior demands of us any responsibilities for our brothers all over the world. Rather than challenging and helping transform nationalistic patterns of thought, Graham exploits them. He pictures the

¹⁰. Report by Ashby and Parker.

¹¹. Sermon: "Program for Peace."

world turmoil as a struggle between Christian America and atheistic Russia. "I sincerely believe that if this nation would repent of its sins and have a moral and spiritual revival that God Himself would intervene and frustrate and blind the Russians as He did the armies of old."¹²

As a result of Graham's accommodation to existing institutional and thought patterns and his limited emphasis in his preaching, his hearers are little affected in most of their personal relationships. Some of Graham's converts in Greensboro gave convincing evidence that their conversion was a significant turning point in their religious life. But even those who had been helped most thought of Christian living only in terms of regular Bible reading, prayer, church attendance, speaking to others about Christ, and being personally moral and honest. In a discussion with a group of converts the writer directed conversation into a discussion about Billy Graham's views on race. After some discussion one convert asked plaintively, "What are we doing talking about race? I thought we were talking about religion." In a similar discussion with a different group the writer tried to learn what a particular convert thought was her Christian responsibility in her daily work. After some hesitation she replied, "Well, Christ is all in all." Moreover, no ministers interviewed were able to offer specific changes in the attitudes of their church members towards any community problems, either local or national.

The Gospel calls Christians to recognize existing institutions and thought patterns and to work to transform them in accordance with God's redemptive work in history. By default, if not by intention, Billy Graham lends support to the status quo. In the final analysis he succeeds not in transforming the world but in conforming to it.

Not only does Graham promote the status quo, but his message provides in part a means of escape from the world. His answer to the problems of America is that people should turn "back to

12. Sermon: "Christianity vs. a Bloodless Religion," preached on the "Hour of Decision," 1951.

God, back to the church, back to the Bible." He tries to turn back the clock to a kind of security which he thinks once existed. Even if America ever was a Christian nation, a debatable claim, a Christian cannot realistically seek a basis of security in the past. The Incarnation reveals fully that God works in history. The Christian faith is concerned with the ways God works in history. But the Incarnation also revealed that God's historical work is not limited to a particular expression. The Hebrews believed that God spoke to Abraham from a burning bush and to Moses from a rush of wind; but this same God of history revealed Himself to St. Paul as the living Christ crucified and risen. The God of history is not limited by history. Just as the living Word of God cannot be limited to words written on a page, so God's action in the world cannot be limited to the way He acted a hundred years ago. God's action in history a hundred years ago is important to Christians today because we believe God acts in all history with unity and purpose. Therefore, the action of God in a past historical situation is of importance to Christians today as a guide for recognizing His action in the present. We look at God's action in the past not as a means of escaping the realities of present living but in order to trust and obey the Sovereign God of past, present, and future, and even of time beyond time, the God who works redemptively in all historical creation.

Graham is not the only evangelist who fails to challenge existing institutions and thought patterns and provides anxious men with a way of escaping the present realities of living. His failing is characteristic of most Protestant evangelists and indeed of many Protestant churches. Although this characteristic contributes to Graham's success, it does not distinguish him exclusively.

Modern Public Relations Methods

The most distinctive characteristic of Billy Graham is his effective use of modern methods of public appeal. He has successfully adopted the methods developed and widely used by American advertising and mass communication.

Billy Graham makes more effective use of the mass media

than any other Protestant preacher. His weekly radio and television show, "The Hour of Decision," carries his voice and face into homes all over the country. Extensive local publicity precedes every revival. In addition to the "Hour," local radio and television stations feature daily announcements about the coming Crusade. People planning or working in the Crusade conduct daily morning devotions. Crusade headquarters supplies local newspapers with a constant flow of articles and pictures. When the meetings begin, use of the mass media is increased. Greensboro papers carried free announcements of prayer meetings and planning committee meetings connected with the Crusade. News-men received copies of Graham's sermons before the evening services began. Indicative of Graham's special effort to cultivate the support of newspapers was his personal trip to High Point, twelve miles distant from Greensboro, exclusively to talk with an editor who had been critical of the Crusade. The editor became a supporter. Radio, television, and newspapers together with posters, handbills, and automobile stickers make Billy Graham a personality familiar to every person in the community.

One member of Graham's team of helpers, Willis Haymaker works exclusively as a director of preparations. He arrived in Greensboro two and a half months before Billy Graham. Haymaker directed the extensive publicity, both through mass media and by means of the churches. He arranged for local churches to support the Crusade in work and finances. Many committees were formed and a diligent effort was made to secure the help of Greensboro's most prominent men. The mayor-to-be of Greensboro, a prominent Presbyterian, was head usher. (He was also converted during the Crusade in Billy Graham's hotel room.) A large and prominent meeting place is secured; in Greensboro it was a temporarily constructed tabernacle seating 11,000 people and in Washington the National Guard Armory. Classes for training Crusade helpers are conducted. Neighborhood weekly prayer meetings are organized; in Greensboro 1,000 weekly meetings were held during the Crusade, and some continued for months afterwards. Haymaker is a very effective planner.

Recognizing that an undertaking the size of his meetings re-

quires specialization and teamwork, Billy Graham has gathered a team of eight co-workers in addition to Haymaker. Jerry Beavan directs public relations during the Crusade (and Haymaker moves on to the next location). Organist Paul Mickelson, pianist Ted Smith, and soloist Beverly Shea provide excellent gospel music. Assistant evangelist Grady Wilson preaches when Graham is absent or sick and assists in the services when Graham is preaching. Dawson Trotman, follow-up director during the Crusade, guides the personal workers. Vivacious Cliff Barrows is general master of ceremonies and choir director.

With these leaders the meetings are a study in modern showmanship. There is the youthful appeal of the entire team of well-dressed young men, each with a snappy appearance, a winning smile, and a confident manner. Barrows with his trombone reminds one of a young Tommy Dorsey. Leading the huge choir, he demonstrates the best in college cheer-leader technique. Many people reported approvingly that going to the meetings was like going to a movie. Epitomizing the entire show is Billy Graham himself: youthful, well-dressed in double-breasted gabardine, convincing in his intensity of movement, dramatically attractive. "If he were in the movies," exclaimed another convert, "he could easily make \$20,000 a week."

Every effort is made to make the meetings important. The publicity build-up, support from the churches, the size of the building, choir, and crowds attending—all impress people with the importance of the Crusade. Active support from important people and institutions is cultivated. In Greensboro prayer meetings were initiated in department stores and textile mills. Barrows conducted a daily noontime prayer meeting on the courthouse steps. Graham himself held a meeting in the public schools. A group of businessmen began meeting for a Wednesday luncheon and prayer meeting in the converted mayor's cafeteria; four months after Billy Graham left town, this businessmen's luncheon and prayer meeting was continuing. No institution or person of importance was missed in the diligent and effective effort to gain total community support.

Billy Graham makes very effective use of these public relations methods. Everyone in Greensboro knew about the Crusade. An estimated 3,000 people were actively involved in it. By means of these public relations methods developed by our secular culture, the entire team, and particularly Graham himself, is surrounded with the aura of hero-worship, as several ministers described it.

Although these methods are effective, it must be noted that they are highly impersonal. The principle of one converted Christian helping a seeker, as exemplified in the prayer room work, might be a highly personal approach to evangelism. But Graham's personal workers are poorly trained. They are instructed in how to find proof-texts and answer any one of four needs which a seeker is supposed to bring: assurance of salvation, assurance of forgiveness, assurance of provision, assurance of victory. These are four important needs of most people: to know the mercy of the forgiving God, to be able to trust Him who provides for us and by His mercy grants us victory and salvation. These are legitimate human needs, but needs which are too complex to be met by the mechanical device of pointing to a proof-text. What could be a means of providing a real personal encounter between two persons, a Christian and an honest seeker, thus becomes a means of impersonally fitting the variety of human personalities into four categories. By this impersonal use of these public relations methods, Billy Graham reveals his acquiescence to the secular segmented view of man which developed them and from which their use cannot be separated.



Needed: Criteria for Evangelism

Probably no single word in the vocabulary of churchmen is used more today than "evangelism." Rarely can one find a present-day church publication without an article on evangelism. Publications of the World Council of Churches, the World's Student Christian Federation, the National Council of Churches, and most denominations on their national, regional, and local levels all reveal our continuing and searching concern about evangelism. This growing concern affirms the basically evangelical nature of the Christian faith and serves as a confession of our ignorance and bafflement before the Church's task in the present historical situation. Although evangelization has been essential to the church from its earliest days, the World Council of Churches recently confessed: "There exists an almost chaotic confusion about the essence and aims of evangelization."¹³

Definitive criteria for evangelism in all time does not exist. Each generation must learn anew the meaning of the Gospel for that particular historical situation. Our understanding of the Gospel is never complete. Yet, the living Word of God calls each generation to proclaim it in ways which speak to contemporary needs. Each generation must seek criteria for evangelism.

Billy Graham and the Protestant Churches

We have questioned the limited emphasis and impersonal methods in Billy Graham's evangelism, and we have suggested the methods by which he receives prominence. But there is yet a more fundamental reason for his success. Billy Graham is possible because most Protestant churchmen have an immature and limited understanding of the Christian faith. The Gospel as witnessed in most of our Protestant churches affects only a small part of a Christian's total life. Greensboro churches, which are little different from most Protestant churches, supplied evidence for this claim.

13. "Evangelization of Modern Man in Mass Society," a World Council of Churches pamphlet (October, 1951), p. 18.

Church ministers and members in Greensboro are primarily interested in promoting the church program: worship services, Bible study, mid-week prayer meetings, and church club and society meetings. When asked about moral and social issues of importance to Christians in Greensboro, all ministers included in the study immediately recalled the recent successful local elections to open legalized liquor stores. Most of them could think of nothing more. Other issues mentioned by a few ministers were Universal Military Training, gambling, corruption in government (national), and the appointment of an ambassador to the Vatican. Lacking was significant interest and any action in a recent important textile strike, community housing problems, the hotly-contested 1950 senatorial race, price and wage policies of the textile industry, the McCarran Act, foreign aid, the current national tariff policy, the problem of the press, radio, and movies, the changing South, even the ever-present and obvious situation of the Negro. Few of the ministers read widely enough to be able to speak on any of these issues; of those interviewed only two from the same church read out-of-town newspapers regularly. One minister recognized this problem and expressed it clearly when he declared that the churches were primarily interested in "spiritual matters." Because their interest is limited to "church affairs," the ministers usually can make only vague generalizations about community and national issues. Individual church members are left with no specific guidance from the Christian faith for their personal relationships beyond the church doors.

Not only do the Protestant churches show little concern about the message of the Gospel to the world in which men live; many churches have only a limited and immature understanding of those matters which traditionally make up the church program. If the biblical faith that overcomes the world were more comprehensively understood by Protestant churchmen, there would be little response to the limited biblical views which Billy Graham holds. Many of our Protestant churches exemplify one of two partial views of biblical authority: either that the Bible is the literal words of God, or that it is to be used only for edifica-

tion or as an occasional springboard for sermons. The response of so many Greensboro churchmen to Graham's "Bible preaching" reveals how our churches fail to understand and accept the biblical basis of their faith, fail to take the Bible seriously as an authoritative record and revelation of God's redemptive action in history. The Bible as preached in many Protestant churches makes slight effect on our life in the world. Moreover, many Protestant churchmen have little understanding of prayer. Many converts interviewed in Greensboro spoke appreciatively of Graham's prayers, of their brevity and simplicity. In fact, his prayers were brief and simple because they had only one note: make this revival a success. Gone was any praise of God's glory, so central in the worship of Luther, Calvin, and Edwards. Lacking was the characteristically Christian note of intercession. If these church members who liked Graham's prayers had known a more comprehensive and living prayer life, personally and in their churches, they would have recognized the singlemindedness of Graham's prayers. Also, many Protestants have only the haziest conception of worship. Both ministers and laymen in Greensboro agreed that the kind of services held in the tabernacle was largely responsible for the crowds attending. Church members were attracted and impressed by this showmanship in worship because most Protestant worship, especially that of the

BILLY GRAHAM AND THE NEGRO CHRISTIANS

Billy Graham was sponsored in Greensboro by the all-white ministerial association, which invited cooperation from the Negro ministerial alliance. Negro pastors and church members organized many neighborhood prayer meetings in their areas. But, when the tabernacle segregation policy was announced a week before the Crusade began, Negro support ceased overnight. Hardly any Negroes were on hand to hear Graham from their segregated section. Only one Negro minister attended one of Graham's meetings. Two Negro converts were reported for the entire Crusade. "Although we have to accept it elsewhere, we won't stand for segregation in the church," reported one Negro pastor. The white man segregated the Negro in his tabernacle, and the Negro segregated himself from the white man's salvation.

non-liturgical tradition, uses little from the rich resources for worship in the Bible and in the historic worship of the Christian church. Billy Graham's success is possible because most Protestants have only a limited and immature understanding of the Protestant faith and worship. The churches have failed their teaching task.

Both Billy Graham and most Protestant churches are interested primarily in making an effect on a person and not in really turning him around and revealing to him a new life in all his personal relationships. Both have a limited understanding of the Christian faith and make only vague and general references to problems which a Christian faces in the world. Both Graham and the churches are more interested in the mass aspect of evangelism than in converting the whole person.

Of course, there are notable exceptions to this criticism of Protestant churches, but in general both Billy Graham and many Protestant churches offer little help when we seek criteria for evangelism.

The Traditional Evangelical Protestant Faith

In seeking criteria for evangelism, some Protestants look back at the evangelistic efforts of American Protestants during the past centuries. Great figures like Edwards, Davies, Finney, and Moody dominate the field. A careful look at the evangelical Protestant message, particularly in America, reveals a basic similarity between this traditional preaching and that of Billy Graham. Graham does not have the theological depth and far-reaching insights of great evangelists like Edwards and Davies, but neither did thousands of lesser preachers who followed them. Fundamentally, there is more similarity than difference between Billy Graham's preaching and that of two centuries ago. This evangelical message seems to have filled the needs of Christians at that time; why do we find it not meeting the needs of this historical situation?

Many Christians today, who sincerely believe in the evangelical task of Protestantism particularly, are making criticisms of

the evangelical Protestant message as traditionally preached in the churches and by Billy Graham. One group of these critics accepts Billy Graham's approach in principle. They accept the fundamentals of his message and only ask for a less limited emphasis. This group approves of preaching in mass meetings, training Christians to help converts in the prayer rooms, and the plan for follow-up in the churches. They think more attention should be given to the necessity of continuing Christian growth and of better training for personal workers.

A second kind of criticism goes further and insists that preaching the traditional message is not sufficient in modern mass society which has lost any community consciousness. "The (Christian) commitment is personal and consists of an 'I do,' but it involves at the same time an incorporation into the Body of Christ which imparts the Spirit which gives power for the commitment." "So long as this community is still there so as to be virtually taken for granted, evangelization can concentrate upon preaching the good news of salvation awaiting the prospective convert and upon bringing him to a decision." Without this living community to prepare for and to interpret the preaching message, the words by themselves carry little meaning. ". . . an exposition of the faith which seems to Christians crystal clear and compelling is greeted by a predominantly non-Christian audience with blank incomprehension. . . . If this is true, it is a disastrous mistake to suppose that what is chiefly wanted for more successful evangelism is improvements in methods and the use of new techniques. It is the whole classical exposition of the Gospel that needs to be re-examined. . . . If the Christian message is to have meaning in the conditions of today, it is necessary to offer men a more recognizable total community" not only in our churches but in "helping men to experience community where they already are."¹⁴

Finally, a third criticism questions whether the evangelical Protestant exposition of the Gospel, particularly as preached in

14. Theodore O. Wedel, "Evangelism: An Essay in Criticism," *Ecumenical Review* (July, 1951), Vol. III: No. 4, pp. 362-371.

America during the Great Awakening which set the evangelistic pattern for many years, ever had an adequate understanding of the Gospel. These critics of traditional American evangelism point to the fact that until very recent times Americans did not have to depend on the Gospel for their hope. Two centuries ago Christian evangelists preached that the Gospel of Christ is the grounds for hope, but actually their real hope lay in the frontier, the natural progress of a new country. These preachers preached a message very similar to Billy Graham's, and their hearers went forth and assumed their responsibilities in political, economic, and social life. When this same message of God's mercy, providence, and coming victory over sin is preached today, many hearers find it a means of escaping from their responsibility to witness in every aspect of life. Why? These critics declare the old belief in the natural progress of history, the faith of the new country, finally is shattered. For the first time Americans are faced with problems for which they can see no ultimate answers: the consequence is meaninglessness and a quest for escape. This criticism recognizes how much our reaction to the outside world is conditioned by the historical situation in which we find ourselves. Perhaps in the present historical situation of human futility Christians have the unique opportunity to gain new insight into what the Gospel says about man's complete dependence on God, about the Christian hope which lies only in God's redemptive activity in history and beyond history.

Evangelism and History

Evangelism is bringing men to see God at work in every situation we face. "It is bringing the Gospel to bear on all aspects of human life, be they personal or social, rural or industrial, cultural or political, theoretical or pedestrian, religious or secular, inside the churches or outside of them." Evangelism which does not seek to convert the whole person in all his relationships becomes an effort to induce an isolated religious experience by means of functional psychological techniques. We must "see

evangelism first of all in relation to the whole history of God's creation and re-creation of man in the universe."¹⁵

We cannot simplify the task of evangelism by saying it should bring a man to a point of decision and then leave the rest of the job to the church. This functional concept of evangelism leads to manipulation, to putting the person in a situation where it is hard for him to resist doing what *we* want him to do. A response to a limited message presented under psychological pressure is not a free commitment of the whole person. Eventually the "convert" either learns that the commitment involves much more than he is willing to accept or continues to repeat the traditional clichés and to find them a means of escaping the realities of life. "Merely to repeat such statements as 'Jesus Christ has died for us' anywhere, at any time to anybody is not evangelism. It may very likely be slogan-mongering. Evangelism is to put the truth which these statements embody for us in a language that can be understood by the modern man in the present situation."¹⁶

Protestantism is essentially an evangelical proclamation and a prophetic witness to God's action in all of history as it is made fully manifest in Jesus Christ. Wherever we evangelize, whether in mass meetings, or in organized house-to-house visitation teams, or in the personal contacts of a Christian in society, our focus must be on God's action, not on man's technique. The God who converts a single person is the same God who rules over all history. When evangelism is seen in light of the meaning of history under God's Reign, the emphasis cannot be limited and the response can be witnessed in all the convert's personal relationships.

15. Philippe Maury, editorial, "The Missionary Concern of the W.S.C.F.," *Student World* (First Quarter, 1952), Vol. XLV: No. 1, pp. 1-8.

16. *Ibid.*

Announcement

The Rev. Francis W. McPeek, Industrial Relations secretary of the Council for Social Action for the last six years, has resigned to become Executive Director of the Chicago Commission on Human Relations. He began his work with the Commission on March 16.

Mr. McPeek won wide recognition among laymen and ministers in the Congregational Christian Churches for his informed, understanding interpretation of labor and management. In addition to industrial problems, he has been concerned with alcoholism, mental and penal institutions, public housing, and personal counselling. He frequently spoke to interdenominational church groups, labor unions, social welfare societies and colleges. His weekly mimeographed Labor Letter was avidly read by a wide and increasing number of leaders who quoted it frequently, corresponded freely with the editor, and contributed over \$700 in the past year toward its expense. Mr. McPeek was the author of many C.S.A. pamphlets including the Group Leader's Manual for the study of the Christian Basis for Social Action, and several issues of Social Action.

The Directors of the Council for Social Action will seek a successor to Mr. McPeek as soon as financial resources permit. They believe that he has done outstanding work in his period of service with the Council and they deeply regret his departure. His many friends and fellow staff members wish him all joy and success in his new position.

—RAY GIBBONS

A Study of Billy Graham

A Billy Graham evangelistic meeting is a remarkable phenomenon, as, for that matter, is Billy Graham himself. We can learn much about Protestantism from a study of this popular evangelist. Three students have made such a study, a careful report of a Graham revival in North Carolina.

James L. McAllister, who has written this article based on the study, was born and raised in revival country. He is a Methodist minister who has gone to many evangelistic campaigns and he now works with the United Student Christian Council. Mr. McAllister intends to go back to a North Carolina pastorate after some advanced study of revivalistic evangelism in America.

He and his colleagues have done an illuminating piece of reporting and analysis on Billy Graham and evangelism.